



BHĀGAVATA PRADĪPIKĀ

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Bask in the Illumination of the Bhāgavatam

A Monthly E-Magazine from the Bhaktivedanta Vidyapitha with Illuminating Perspectives on the Srimad-Bhagavatam

Dedicated to His Divine Grace A. C. Bhaktivedānta Swāmi Prabhupāda,
Founder-Ācārya of the International Society for Krishna Consciousness

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**THE DIVINE
ORDER**



**FROM THE DESK OF
THE FOUNDER ĀCĀRYA**

BHAKTI FROM CHILDHOOD

KAUMĀRA ĀCARET PRĀJÑO

By His Divine Grace
A. C. Bhaktivedānta Swāmi Prabhupāda

*The impressions of a godly relation must be impregnated
from the beginning of childhood*

Child Parikṣit, after coming out of the womb, was in the habit of examining everyone to see whether he was the same personality whom he first saw in the womb. In this way, the Lord was constantly with him by such examination, and thus Parikṣit was always engaged in the devotional service by remembrance.

Śrīla Jīva Gosvāmī remarks that every child, if given an impression of the Lord from his very childhood, certainly becomes a great devotee of the Lord like Mahārāja Parikṣit. One may not be as fortunate as Mahārāja Parikṣit to have the opportunity to see the Lord in the womb of his mother, but even if he is not so fortunate, he can be made so if the parents of the child desire him to be so.

There is a practical example in my personal life in this connection. My father was a pure devotee of the Lord, and when I was only four or five years old, my father gave me a couple of forms of Rādhā and Kṛṣṇa. In a playful manner, I used to worship these Deities along with my sister, and I used to imitate the performances of a neighbouring temple of Rādhā-Govinda. By constantly visiting this neighbouring temple and copying the ceremonies in connection with my own Deities of play, I developed a natural affinity for the Lord. My father used to observe all the ceremonies befitting my position.

Later on, these activities were suspended due to my association in the schools and colleges, and I became completely out of practice. But in my youthful days, when I met my spiritual master, Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, again I revived my old habit, and the same playful Deities became my worshipful Deities in proper regulation. This was followed up until I left the family connection, and I am pleased that my generous father gave the first impression which was developed later into regulative devotional service by His Divine Grace. Mahārāja Prahlāda also advised that such impressions of a godly relation must be impregnated from the beginning of childhood, otherwise one may miss the opportunity of the human form of life, which is very valuable although it is temporary like others. (SB 1.12.30 Purport)





THE DIVINE ORDER

By Vijay Kṛṣṇa Kumar Das

Carrying out someone's order can be the worst burden or the greatest pleasure in life or anything in between. The experience depends on our relationship with that person. If there is a relation of love, then carrying out the order brings about greatest pleasure even if it involves physical and mental troubles. If there is no love, then the order can be best executed with a sense of duty and obligation. Specifically, if we know that the person issuing the order is our greatest well-wisher, then that order must be executed, whatever may be the level of intimacy we have developed or not developed with Him. Who else is out best well-wisher other than the Supreme Lord Kṛṣṇa.

Different living entities at different stages of life and consciousness are subjected to follow different scriptural injunctions. These injunctions constitute the orders of God. Without the help of God or His bona fide representative, it is difficult to ascertain which order is to be carried by whom and when. Some orders are personal to Him, some universal and some specific. Ultimately all of His different orders are meant to bring everyone close to His lotus feet.

Orders to Spread Devotion

The Supreme Lord has created this material world out of His compassion. He loves each and every living entity. He always accompanies them as Paramātmā in their wanderings in various universes in different species of life. The sole purpose of creation is to reclaim the souls who have turned away from Him. For this purpose, He appears personally in this world and also engages His trusted devotees.

Most recently, He appeared as Lord Śrī Caitanya Mahāprabhu and gave an open order to all His followers to spread Kṛṣṇa consciousness all over the world, in every village and every town.

*pr̥thivīte āche yata nagarādi grāma
sarvatra pracāra haibe mora nāma*

[Caitanya Bhāgavata Antya-khaṇḍa 4.126]

Śrīla Prabhupāda says, "A devotee must carry out the order of the Supreme Personality of Godhead. Caitanya Mahāprabhu said, *yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa* [CC Madhya 7.128]. Every devotee, therefore, should spread Kṛṣṇa consciousness by preaching, asking whomever he meets to accept the order of the Supreme Personality of Godhead." (SB 9.11.25 P)



These orders which are very personal to the Lord, are carried out by His confidential devotees who further empower others to execute it.

A Historical Unrest

There are other significant orders regarding the responsible duties expected to be carried out by the parents, teachers, kings and administrators. They hold an important part in the society as their lives, conduct and undertaking have an influence over those under their subordination. Basically, their lives structure the able working of society.

The Fifth Canto of *Śrīmad Bhāgavatam* describes the story of Priyavrata, a disciple of sage Nārada and son of Svāyambhuva Manu. He desired to live a life of renunciation under the guidance of Nārada Muni. But, Manu desired to retire from his responsibility as a king and take up to renounced order of life so that he could practice devotional service without any distraction. As a result, the throne needed a capable king and Priyavrata remained the only competent heir to the throne.

Priyavrata, however, was not enthusiastic to accept power and get entangled in worldly life. He was instructed into *bhakti*, *jñāna*, and *vairāgya* by his guru, Nārada Muni. At the same time, it was the pressing desire and need of Manu to retire from his kingship, after conscientiously carrying out all his kingly responsibilities for so long.

This is a disagreement of its own kind in history, wherein a son and father are in a state of unrest due to similar interest. The unrest is not for proprietorship but for renunciation. For both of them, renunciation and devotion were more important than worldly enjoyment and controllership. This temperament of both of them truly suits them for ruling the whole world. Such is the nature of *rajarṣīs* (saints amongst kings).

During this predicament, Lord Brahmā appeared and conveyed that it is the order of the Supreme Lord that Priyavrata should rule the world. For Priyavrata, this order was unwelcoming as it was against his desire.

Purpose Defines the Order

Sometimes the all-powerful Lord issues orders that seem to be against the real benefit of someone. In such a case, the dilemma can be resolved only by knowing the grave purpose behind the orders. The Lord descends into this world for establishing righteous rule. His orders are intended for this purpose, though difficult to comprehend.



In this case, the world was in need of a sovereign. It was also the time of Manu's retirement. To build a world, where the legacy of renunciation continues, was more important than the lone renunciation of one person. Although renunciation was important for Priyavrata, due to the need of the hour its formal external acceptance had become inappropriate because it was the Lord's order. But its practical application in the form of using everything favorably for the Lord's service never became immaterial.

Order Defines the Role

The Lord also wanted to upkeep the institution of varṇāśrama-dharma, according to which, the human society accepts various roles in this world. This is all ordained as per the karma of individual living entity. Everyone is bound firmly to actions according to the qualities one has acquired. This scientific arrangement is also His order and is universally applicable.



Lord Brahmā gave the example of bulls tied by ropes in their nostrils. They move according to the direction of the driver. Similarly, all living entities are bound to the instructions of the Vedas, and if they move accordingly, their lives will progress in perfect paths.

Śrīla Prabhupāda says that the injunctions in the Vedas are the explicit directions of the Supreme Lord. It is best, therefore, to accept and implement them. In accordance with those injunctions, the human society is divided scientifically according to varṇas (four social orders) and āśramas (four spiritual orders). Otherwise, if people move according to their own whimsical ideas, their lives will be spoiled by confusion and will end in despair. Śrīla Prabhupāda writes, "If we do not live according to the injunctions of the śāstras, the Vedas, we shall never achieve success in life, to say nothing of happiness or elevation to higher statuses of living." (SB 5.1.14 P)

Don't Find Fault With Him

Priyavrata was doubtful as to how can he not be affected by material energy while he executes the duties that awaited him. Also, Brahmā thought that the proposal of accepting kingship might be intolerable to Priyavrata, who may think that how the Lord whom he worshipped with all his heart, can cast him into the ocean of saṁsāra. So he felt merciful towards Priyavrata. He told him not to find fault with the Lord because He is beyond estimation and His actions are inconceivable. The Lord may quickly deliver a person whom he engages in actions in this world, and he may not quickly deliver another person who is in the forest. No one knows His activity. Considering this, do not hate Him and follow His order. (VCT 5.1.11)

The Lord is the well-wisher of all living entities. How can he do wrong to His devotees? A person with vision leading a blind man, will take him on a pathway full of the burning sun instead of taking him on a shady pathway filled with thorns. The man with sight is the well-wisher of the blind man. Knowing this, the blind man will never find fault with the man with a vision. Knowing this, the devotee with faith should certainly praise the Lord, who protects the devotee, although there would be the presence of some brief difficulty in the life of a devotee. (VCT 5.1.15)

Not Possible to Avoid

Lord Brahmā had descended to break the stubbornness of his grandson. As a compassionate grandfather, he advised him that it is not possible to avoid the order of the Supreme Lord. Priyavrata might think that he could avoid the Lord's order by dint of his austerities, knowledge and intelligence. In case he had to accept the throne, he might make someone a substitute representative. He may try to somehow dodge the impending difficulties by other pious acts or taking shelter of other's strength or through one's own. Lord Brahmā however rightly advised him.

*na tasya kaścit tapasā vidyayā vā
na yoga-vīryeṇa maṇiṣayā vā
nauvārtha-dharmaiḥ parataḥ svato vā
kṛtaṁ vihantum tanu-bhṛd vibhūyāt*

"One cannot avoid the Lord's order, by the strength of severe austerities, an exalted Vedic education, and power of mystic yoga, physical prowess or intellectual activities. Nor can one use his power of religion, his material opulence or any other means, either by himself or with the help of others, to defy the orders of the Supreme Lord." (SB 5.1.12)

A Devotee's Response: 'Yes Sir'

For Svāyambhuva Manu, the continuation of the legacy of the good rule was important. For Nārada Muni, renunciation from worldly existence was important. Both of them had different suggestions for Priyavrata. But when the Supreme Lord's order came through Brahmā, both were satisfied and agreed without envying each other.

Who was wrong in guiding Priyavrata: Nārada Muni or Svāyambhuva Manu? The answer is no one. They both are authorities who always follow the order of the Supreme Lord. Sometimes the Lord may surprise even His devotees by giving an unconventional order. A devotee has no reservations or personal opinions independent of the Lord. The Lord's opinion is the devotee's opinion. A devotee knows that Lord is *svarāt*, independent. A devotee adjusts to that. The *svarāt* Lord may cause even bruises to his devotees like Priyavrata who will be in the future affected by *māyā*. But then Nārada Muni was now concerned with this specific order of the Lord. He had faith that Priyavrata was protected.

Priyavrata was a *mahā-bhāgavata* devotee of the Lord. He understood the gravity of the order which he had received. He was ready to carry out the order of his superior and grandfather, Lord Brahmā, with great respect. Hence he immediately said, "Yes, sir. I shall carry out your order." ☀



QUIZ CORNER



What are the five nescience that Lord Brahmā created?

Mail your answer to pradipika@vidyapitha.in with "June Quiz Corner" in the subject. The answer along with the your name will be published in the next issue.



Spiritual master and disciple (guru-śiṣya) who recited and heard Śrīmad-Bhāgavatam:

Lord Kṛṣṇa to Brahmā, Lord Saṅkarṣaṇa to Sanat-kumāra, Maitreya to Vidura, Śukadeva Gosvāmī to Parikṣit Mahārāja, etc

Winners:

1. Gangaram
2. Pranjal

VERSE OF THE MONTH



Who can initiate the principles of religion?

*dharmam tu sākṣād bhagavat-praṇītam
 na vai vidur ṛṣayo nāpi devāḥ
 na siddha-mukhyā asurā manuṣyāḥ
 kuto nu vidyādhara-cāraṇādayaḥ*

The principles of religion are initiated by the Supreme Personality of Godhead, and no one else, including the sages and demigods, can manufacture any such principles. Since even great sages and demigods are unauthorized to inaugurate such principles of religion, what to speak of others—the so-called mystics, demons, human beings, Vidyādharas and Cāraṇas living in the lower planets?

(6.3.19 – Yamarāja Instructs His Messengers)

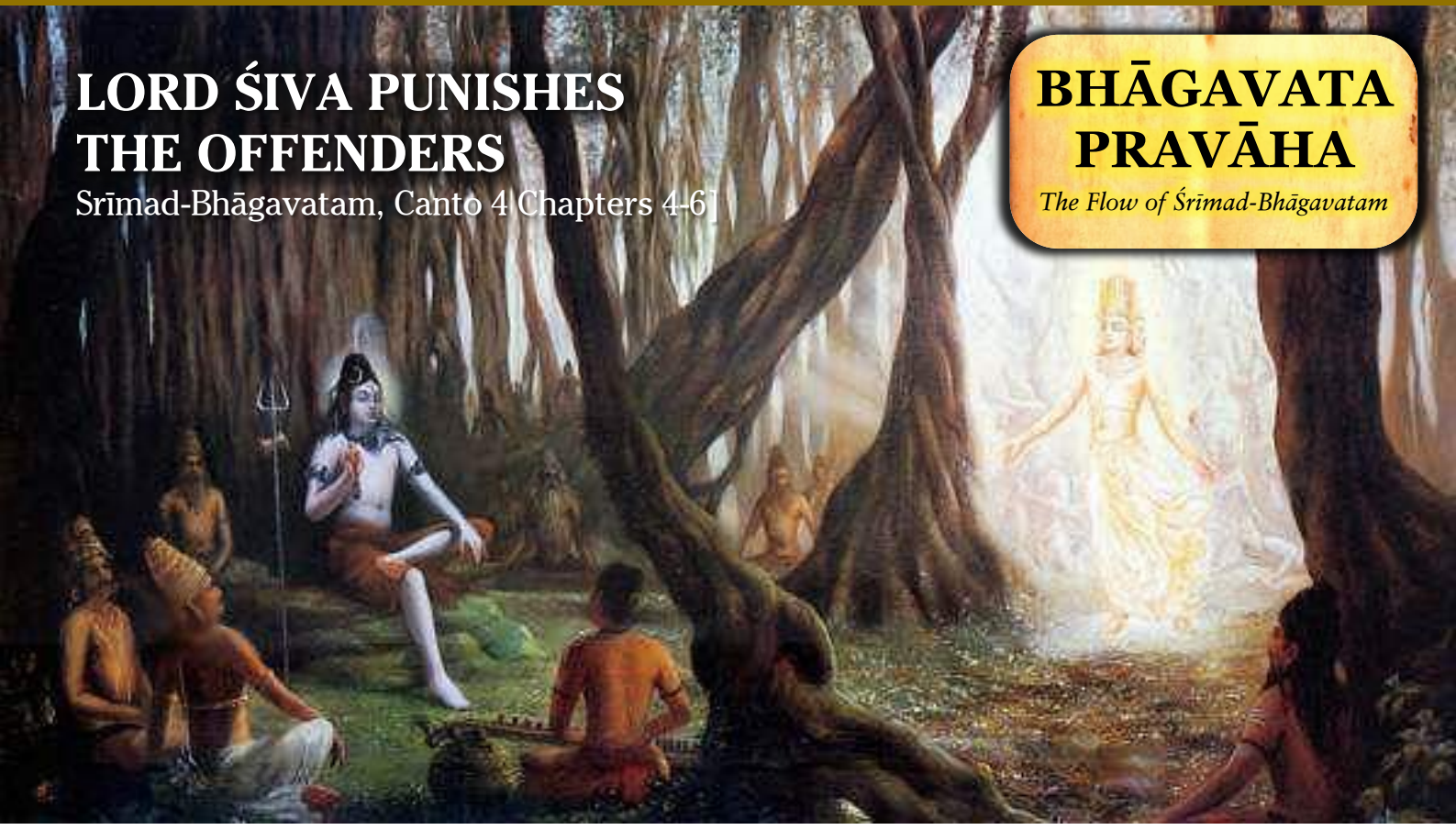


LORD ŚIVA PUNISHES THE OFFENDERS

Śrīmad-Bhāgavatam, Canto 4 Chapters 4-6]

BHĀGAVATA PRAVĀHA

The Flow of Śrīmad-Bhāgavatam



Anxious Sati visits her father, Dakṣa's sacrifice. There, she could not tolerate the offences towards her husband and emulates herself (4.4). Lord Śiva angered by his wife's death, sends Virabhadra to destroy Dakṣa. (4.5) The demigods wounded by Virabhadra approaches Brahmā for help. Brahmā visits Lord Śiva and tries to pacify him. (4.6)

Satī Forgoes Śiva's Warnings

Lord Śiva discouraged Satī from going to her father's house. She was anxious to see her relatives but also afraid of Śiva's warnings. She became upset with Lord Śiva and glanced at him in great anger and cried out of affection for her relatives. Being tormented by extreme emotions of anger and lamentation, and her intelligence bewildered, she left Śiva to see her relatives. Thousands of followers of Lord Śiva followed her headed by Maṇimān and Mada. Seated on the bull, accompanied by a singing party in a procession, she went to her father's sacrificial arena.

A Cold Reception

She received a cold reception at her father's place. No one except her mother and sisters welcomed her with glad faces. Satī realized that the sacrifice was devoid of oblations for Lord Śiva and that she, being Śiva's wife, was also not received by Dakṣa. Thus, she became greatly angry and looked at Dakṣa as if she were going to burn him. Seeing her anger, Lord Śiva's followers became ready to kill Dakṣa, but she stopped them. Being angry and sorrowful, she started condemning the process of fruitive sacrifices and their proud performers like Dakṣa in following words.

Satī Condemns Dakṣa

“Sādhus like Lord Śiva find no fault in others qualities, but they magnify even meagre good qualities in others. But a man like you simply find fault even in great souls. Envious people like you who always criticize great souls are diminished by the dust of their lotus feet. I shall not maintain this body received from you, who have blasphemed Lord Śiva. I condemn myself because of my connection with you. When Lord Śiva addresses me as Dākṣāyaṇī, I at once become morose and lose my charming smile. Therefore I shall give up my body.”

Satī Quits Body

Desiring to give up her worshipable body, Satī began meditating on the fiery air within the body. Remembering the lotus holy lotus feet of her husband, being completely cleansed of all contamination, she quit her body in a blazing fire. There began a tumultuous roar all over the universe on her quitting body in such a manner. Śiva's followers prepared to kill Dakṣa but were checked by the Ṛbhū, powerful demigods created by Bhṛgu. Being attacked by Ṛbhū, they fled in all directions.





Appearance of Vīrabhadra

Lord Śiva became greatly angry on hearing about Satī's death and how his soldiers had been driven away by the Ṛbhus. In great anger he plucked a hair and threw it on the ground. From that hair, a fearful black demon named Vīrabhadra appeared. Lord Śiva ordered him to kill Dakṣa and his soldiers at the sacrifice. Vīrabhadra, along with Lord Śiva's associates, holding various weapons, ran all around the sacrificial arena and thus began to create disturbances. Vīrabhadra tore off the moustache of Bhṛgu, plucked out the eyes of Bhaga, and knocked out the teeth of Pūṣā who were all party to Śiva's insult. Then he cut off Dakṣa's head with a wooden device meant for killing sacrificial animals. Vīrabhadra in great anger, then offered Dakṣa's head in the sacrificial fire as an oblation. After setting fire to the whole arena, he departed for Kailāsa.

No Happiness By Offending

All those wounded by Lord Śiva's followers, approached Lord Brahmā and informed him of what had happened. Lord Brahmā spoke to the demigods, "You cannot be happy in executing a sacrifice if you offend a great personality. Lord Śiva was specially sorry because of losing his wife and the harsh words spoken by Dakṣa. You should please him with pure hearts and fall down at his lotus feet." After thus instructing, Brahmā with all the *devatās*, priests and guest left for Kailāsa.

Darśana of Lord Śiva

Lord Śiva was sitting under a Banyan tree. As grave as eternal time, Śiva seemed to have given up his anger. He was sitting there surrounded by saintly persons like Kuvera and the four Kumāras. He was seated on a kuśa



mat and was speaking to the great sage Nārada about the Absolute Truth. In spite of his exalted position, worshipable Śiva stood up seeing Brahmā arrive with the *devatās*, and offered him respects by bowing down.

Brahmā Petitions Lord Śiva

Brahma glorified Lord Śiva. He addressed him as the Supreme Brahman, the controller of the universe, the father and mother of the universe who create, maintain and destroy it just as a spider acts upon its web. He petitioned Lord Śiva to spare the sinful Dakṣa who is influenced by *māyā*. He said that people like Dakṣa need not be killed because they are already killed by the providence because of their differentiated vision, attachment to karma, mean-mindedness, envy at other's property and causing distress to others by their piercing words. He further requested Lord Śiva, "Let Dakṣa get back his life, Bhaga his eyes, Bhṛgu his moustache, Pūṣā his teeth. May the injured demigods recover by your grace. Please take your share of the sacrifice and let the sacrifice be completed."

Lord Śiva Fulfils the Request

Being thus pacified, Lord Śiva smilingly spoke to Lord Brahmā. He said that he did not mind the offences of the demigods. The punishment given to them was only meant for their correction. He fulfilled the requests of Lord Brahmā but only partially. He said, "Let Dakṣa have a goat's head, Bhaga see his portion of the sacrifice with Mitra's eye, Pūṣā chew through the teeth of his disciples, the demigods who agreed to give me my share have their limbs restored and Bhṛgu have the moustache of a goat."

To Be Continued ...



As the modern astronauts who go to the moon or other heavenly planets by force of jet propulsion have to come down again after exhausting their fuel, so also do those who are elevated to the heavenly planets by force of yajñas and pious activities. (SB 4.9.10 P)



The touchstone, which creates many valuable stones and jewels but does not decrease in power. Similarly, creation occurs many times, everything is maintained, and, after a time, everything is annihilated—but the original creator, the Supreme Lord, remains untouched and undiminished in power. (SB 4.11.19 P)



A businessman riding in a motorcar sits in the car, supervises its running and advises the driver. He knows everything about the car, but still he is apart from the car and is more concerned with his business. Similarly, if the living entity can be absorbed in thoughts of rendering loving service to the Lord, then it will be possible to remain separate from the activities of the material body. (SB 4.20.12 P)

ANALOGY ARENA

As a wooden doll or an animal made of grass and leaves cannot move or dance independently but depends fully on the person who handles it, all of us dance according to the desire of the supreme controller, the Personality of Godhead. No one is independent. (SB 6.12.10)



Just as in an office it is the duty of the worker to see that the proprietor or the master is satisfied, so everyone's duty is to see whether the Supreme Personality of Godhead is satisfied by one's activity. (SB 4.6.53 P)



In modern electronics, a mechanic, by pushing one button, sets off an electronic chain-reaction, by which so many actions are carried out one after another. Similarly, the Supreme Lord pushes the button of creation, and different energies create the material elements and various controllers of the physical elements, and their subsequent interactions follow His inconceivable plan (SB 4.17.33 P)



PARI PRAŚNA



Question: Does the Lord carry out the order of His devotee?

Answer: The Lord never become the order supplier of a pseudo devotee, but He is always prepared to respond to the desires of a pure, unconditional devotee, who is free from all tinges of material infection.

The Lord sits on the lotus heart of the devotee in the eternal form the pure devotee desires, and thus the Lord does not part from the devotee. The devotee has achieved this favour through the execution of matured devotional service, or *premā*, love of Godhead. This state of *premā* is achieved by the gradual process of development from faith to love.

The Lord, however, does not disclose Himself to a casual or unauthentic worshiper to be exploited. (SB 3.9.11 P)

Question: What is the greatest achievement of human life?

Answer: Lord Caitanya recommended that the greatest achievement of human life is to achieve the grace of the Lord, love of God. He said, *premā pumartho mahān*: to achieve love of Godhead is the highest perfection of life.

Love of Kṛṣṇa is the highest perfection of *bhagavat-prasāda*, or divine mercy. This transcendental achievement is so greatly valuable that no material happiness can compare to it. Prabodhānanda Sarasvatī said that if one achieves the grace of Lord Caitanya he becomes so great that he does not care a fig even for the demigods, he thinks of monism as hellish, and for him the perfection of controlling the senses is as easy as anything. Heavenly pleasures become to him no more than stories. Actually, there is no comparison between material happiness and transcendental happiness. (SB 3.23.7 P)

Question: What are the different kinds of *jñānīs*?

Answer: There are two kinds of *jñānīs*. One is inclined to devotional service and the other to impersonal realization. Impersonalists generally undergo great endeavour for no tangible benefit, and therefore it is said that they are husking paddy that has no grain.

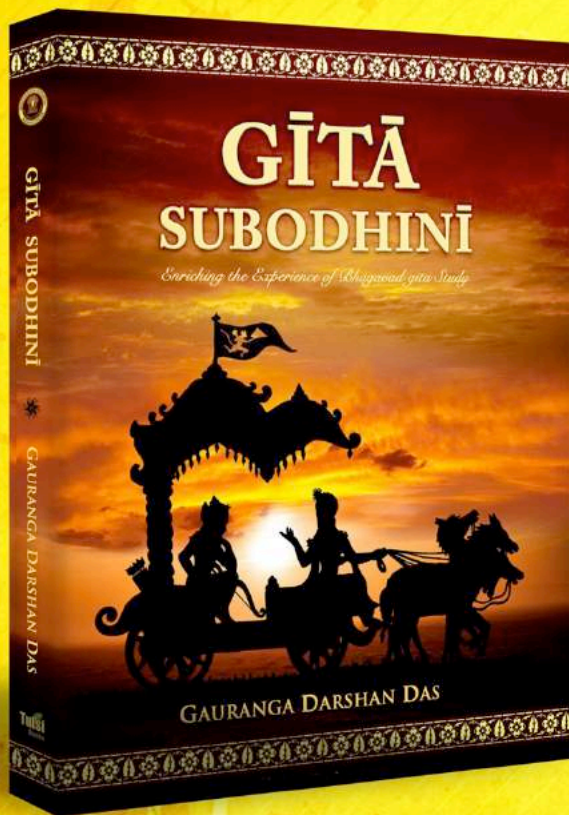
The other class of *jñānīs*, whose *jñāna* is mixed with *bhakti*, are also of two kinds—those who are devoted to the so-called false form of the Supreme Personality of Godhead and those who understand the Supreme Personality of Godhead as *sacid-ānanda-vigraha*, the actual spiritual form.

Question: What is the real service to the spiritual master?

Answer: The order of the father or the order of the spiritual master must be carried out without hesitation, with an immediate yes. There should be no argument. That is real service to the father and to the spiritual master. Viśvanātha Cakravartī Ṭhākura has stated that the order of the spiritual master is the life and soul of the disciples. As a man cannot separate his life from his body, a disciple cannot separate the order of the spiritual master from his life.

If a disciple follows the instruction of the spiritual master in that way, he is sure to become perfect. This is confirmed in the *Upaniṣads*: One may be materially considered an illiterate man, but if he has faith in the spiritual master as well as in the Supreme Personality of Godhead, then the meaning of scriptural revelation is immediately manifested before him. (SB 3.24.13 P)

Mail us at pradipika@vidyapitha.in your questions on *Śrīmad-Bhāgavatam*. Answers to shortlisted questions shall be published in the next issue of *Bhāgavata Pradīpikā*.



*If you are looking for a way to reach your goal
Take this direction and give solace to your soul
When you are wounded by worldly wars and discord
Take this divine medicine - The cure by Krishna's word*

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NOMENCLATURE

SB: Śrīmad-Bhāgavatam

CC: Śrī Caitanya-caritāmṛta

BG: Bhagavad-gītā

BS: Brahma-saṁhitā

1.1.1: Canto 1, Chapter 1, Verse 1

1.1.1 P: From Śrīla Prabhupāda's purport to SB 1.1.1 (If it is beyond Canto 10 Chapter 13, it is from the purport of Śrīla Prabhupāda's disciples)

1.1.1 V: From Śrīla Viśvanātha Cakravartī Ṭhākura's commentary on SB 1.1.1.

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**BHĀGAVATA
PRADĪPIKĀ**

Bask in the Illumination of the Bhāgavatam

Bhakti, or devotional service, is characterized by vairāgya and jñāna. Jñāna refers to understanding that one is not his body, and vairāgya means disinterest in sense gratification. (SB 4.21.32 P)